THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins; and that ye receive not of her plagues.—A Voice from Heaven.

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CHILDREN A BLESSING.

BY ELDER CHARLES F. JONES.

"Lo, children are an heritage of the Lord, and the fruit of the womb is His reward.—PSALM cvii. 3.

From the above language of the inspired Psalmist, we learn that children were looked upon in olden times as an heritage of the Lord, and the fruit of the womb as a reward to the righteous. Those who possessed the most were supposed to be the happiest, according to the following remarks of David:—"As arrows are in the hand of a mighty man, so are children of the youth; and happy is the man who hath his quiver full of them."

If the above be true, how degenerate are people of modern times, judging from the loose conversation, depraved sexual intercourse, frightful amount of infanticide, and general cruelty of parents towards their offspring, that everywhere prevail.

These views were not peculiar to David. Let us refer to the history of the past, and we shall see that multiplicity was the object God had in view in uniting the sexes; and that, on the one hand, it was a source of great comfort to the righteous to have children; on the other, one of grief to those who were deprived of them.

The first command given to our great common parents was to multiply, and replenish the earth, and subdue it. It is needless to say that this instruction was faithfully and effectually carried out. It is also evident that the pure principles and objects of procreation were taught their children and their seed after them. It is also certain that as long as this principle was righteously observed, it was an especial blessing to man; but, on the other hand, was a source of misery, sickness, and death. In proof of this, to illustrate the former fact, see the history of Noah, Abraham, Isaac, Jacob, and their families, who were perfect in their generations; and of the Canaanites, Sodomites, and many others, who, because of their degeneracy, were swept from the earth, as an example of the latter.

In the 11th chapter of Genesis, we are informed that Sarai, the wife of Abraham, was barren, and had no child. Instead of this being a source of comfort to her, as it would be to many of her sex now, we find it was one of constant grief,—so much so, that she prevailed on her husband to take Hagar, her handmaid, to wife, hoping by this means to obtain children. We have no reason to doubt that Sarai fully realized the worth of her husband, knowing, as she did, that he was an approved servant of God, and

therefore, (like other noble women,) desiring that her husband's worth should not be forgotten, wished that his seed might remain—that his name might be had in honourable remembrance upon the earth in after ages. After Sarai had thus nobly acted, we find the Lord expresses himself well satisfied with them and their doings,—so much so, that He condescends to visit them personally and hold converse with them; and amongst the many instructions given and blessings promised, was the following:—"Thou shalt not call thy wife Sarai, but Sarah shall be her name; and I will bless her, and give thee a son of her; and she shall be a mother of nations: kings of people shall be of her." We are then informed that Sarah conceived, and bare Abraham a son in his old age, and he called his name Isaac. Sarah was well pleased because of her pregnancy, and acknowledged that the child was a gift from God.

Genesis 25th tells us that when Isaac was forty years old, he took a wife named Rebekah, the daughter of Bethuel, the Syrian; but she bare him no child: and he intreated the Lord for her, because of barrenness; and the Lord heard him, and Rebekah conceived and gave birth to twins—namely, Esau and Jacob. Isaac well knew the promises that had been made to him and to his worthy father before him; and he knew that, for these to be fulfilled, he must have children to continue the lineage of his father's house. He therefore asked for children; and the Lord, in fulfilment of His promises, gave them to him.

Genesis 28th informs us that Isaac, just before his death, called his son Jacob to him, in order that he might bless him; and he said to him—"Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father, and take unto thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."

By reference to the 29th of Genesis, it will be seen that God designed to bring about the blessings pronounced upon the head of Jacob by his father. Jacob, in compliance with his father's counsel, went to Padan-aram, and served Laban seven years for his daughter Rachel. At the expiration of this time, Laban deceived him by giving him Leah to wife, instead of her sister Rachel, the former being the firstborn, as it would have been contrary to the custom of the country to have given the youngest in marriage before the oldest. But, after fulfilling a week with Leah, he received Rachel also. History tells us that Leah was barren, which was the cause of affliction to her; but in due time the Lord opened her womb, and she gave birth to Reuben. This was a source of joy to her; for, says she, "the Lord hath looked upon my afflictions." She bore Jacob six sons. During the time of non-conception, she gave her handmaid Zilpah to her husband to wife; and she considered herself thus favoured with children because she had given Zilpah to Jacob. Said she, "God hath given me my hire, because I have given my maiden to my husband." Rachel also was barren; and, in order that her husband should not be deprived of an increase of blessings, she gave to her husband her handmaid Bilhah to wife. Rachel afterwards conceived and gave birth to Joseph, saying, "God hath taken away my reproach."

Thus we perceive that, in olden times, barrenness was considered an affliction and a cause of reproach; and we find that through the medium of Jacob's four wives the foundation was laid for the the fulfilment of the blessing promised upon him, which was, that he should become a multitude of people.

Jacob, previous to his death, gathered his sons together, and blessed them one by one. The great blessing pronounced upon the head of Joseph was, that he should inherit the blessings of the breasts and of the womb, and thus become a multitude of nations, so numerous as to cause him to need a much larger extent of country than his brethren.

Solomon says that "Children's children are the crown of old men, and the glory of children are their fathers." Doubtless Jacob fully realized this when looking upon his sons and his sons' sons. He undoubtedly felt blest and honoured of God while contemplating their future greatness.

How dignified were the positions of Abraham, Isaac, and Jacob, and their successors!—men who frequently conversed with God face to face, receiving frequent revelations from Him respecting themselves and their families!—men who

could gaze upon the past and present, and look forward with certainty to the future!—men who were able to foretell what position their children would occupy and the part they would perform upon this stage of action at the remotest period of time. They were not ignorant respecting the purposes of God. They fully understood that the Being they worshipped had an important work to perform upon the earth, and that it would require time for its performance. And they had the assurance that, however distant the period might be, and however long they might be separated from their children, the time would come when the hearts of the fathers would be turned to their children, and the hearts of the children to their fathers; and that the earth, according to promise, would become their everlasting possession. We thus perceive that, rather than a good man in olden times should have his name forgotten through death, his brother or nearest of kin was expected to act as proxy for him, and raise up seed for him.

(*To be continued.*)

CONSTITUTIONAL GOVERNMENTS.

(*Concluded from page* 291.)

When a decision is obtained to the effect that there is no authority of "right divine" in society, and no laws and statutes enacted by divine law-givers for national government, it is tantamount to the obtaining of a decision that there exists no national law or authority of an intrinsically-binding nature—none which, in absolute justice, man is called upon to obey. There is, then, no authority left, only that of a patriarchal order — no rights but those which are inherent—no laws except natural laws. These, being divine in themselves, remain unmoved. This is how the case stands abstractedly. To this point the great American Revolution and the Republican decisions and Declaration of Independence had virtually brought American society. There can be no question that their decisions and position were legitimate, and our *ultimatum* is the necessary consequence.

The American revolutionists, however, did not lay down a system of abstract truths and advance by due progressive steps of a social philosophy. They treated the revolution according to a practical necessity, and did not strictly measure their movements by exclusive, abstract rights and absolute truths. In this they acted wisely; for, however complete and and radical a revolution might be, certain national arrangements, social conditions, and political organizations must be taken up where they are found, and continued therefrom. Society must not be thrown into chaos, its relations absolved, its landed interests swept away, and its functions suspended, in order that it might be reorganized according to a model system. Nevertheless, when we sit in judgment on the value and limits of authority and prerogatives,—to define a just position, and to decide the *moral* question of rights, we must take the model truth as the standard. We must, it is true, take circumstances and practical necessity into due consideration, but must not make circumstances and conventional, artificial arrangements the proper and legitimate standard. While compromising with expediency and that which *is*, the absolute truth and that which *ought to be* should not be forgotten. This seems to be the spirit in which the patriotic fathers viewed the matter. They made the revolution more radical and republican than any since the creation; and, perhaps, all things considered, to the greatest possible extent. Though compelled, by the force of circumstances, to continue some standing arrangements, and to preserve and even remix some of the old elements in their republican superstructure, they appear as much as practical to have worked by a model of truth and right.

When a decision of the *non*-existence of authority based on "right divine" has been obtained of such a just and practical nature as that given by the Republican Fathers,—and when a revolution of such a radical character has swept away the

old authority, pretensions, and government, it becomes necessary to *create* new authority and re-establish government of some kind. Society cannot exist and perform its functions without authority and law. Destitute of checks and administrative powers, it would reach a state of chaos and anarchy. These must be created, therefore, and a constitutional basis laid down, whereon to build the social superstructure. This is precisely as it stood with the American people. A constitution was framed,—itself based as nearly as wise men could lay it on the inherent rights of man, and designed to preserve as much as possible individual interests and liberty, and take in the largest amount of public good. To this the people delegated their authority, and endorsed it with their approval. It was republican in its very origin, and its genius and designs partook of the same character. This made it consistent and, in a sense, legitimate. The nation possessed no constitution and authority delegated from God, but the *people* delegated them.

The Constitution of America is based on the admission that Governments derive "their just powers from the *consent of the governed*" with the design especially to preserve the "unalienable rights" of men to "life, liberty, and the pursuit of happiness." With this also is laid down a fundamental law to the effect that, when a Government, or, what is about the same, an Administration, "becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government [or administration], laying its foundation on such principles, and organizing its powers in such a form, as to them shall feel most likely to effect their safety and happiness." In other words, it is the right of the "governed" to withdaw their "consent" from any Administration that has become "destructive" of their "life, liberty, and the pursuit of happiness" — to recall that "consent" which in the case in question gave authority and virtue to both the Constitution and Government—to resume the "powers" thus derived and re-delegate them "in such a form, as to them shall seem" not "destructive of these ends." Of course, we are only extending the law to its legitimate application, and not supposing that any given community possesses the right to interfere with the consent of other communities and to "alter or abolish" aught for them. This would be contrary to the tenor of our argument. Perhaps to *them* the Administration might neither seem nor be destructive of "life, liberty, and the pursuit of happiness." It was not because the English Government was thus destructive to the English people in the mother country that the men of Independence made this Declaration, but because it was thus destructive to *themselves*. Nor do we mean to imply that any such pernicious tendency is found in the Constitution itself. But we do mean to convey the idea that this has been the tendency of corrupt administrations towards the community of Saints, in violation of the principles of the Constitution, the Declaration, and a republican genius. To this and all like cases our arguments may be justly applied.

A government delegated from the Supreme Being is from its very nature absolute in principle. This by no means implies that it is despotic and crushing in its tendency. Truth is essentially absolute. This quality may be considered as its characteristic signature. It has no compromises, and asks neither consent nor permission, but commands obedience. In the physical world, the positive, absolute nature of truth is rigidly asserted and and enforced; and disobedience to its authority is attended by its consequent punishment. Theocracy, or indeed Divine government under whatever name or classification, is also essentially absolute. But the Supreme Being is especially careful to preserve the free agency of man. He oftentimes waives His prerogatives, permits mankind to disregard and throw off His authority and government, winks at follies and disobedience, forgives rebellion, and is very long-suffering and merciful. This does not, however, affect the absolute principle of Divine government. His authority over man is positive and absolute in it rightfulness. It is not conferred by man, neither can it be withdrawn or abrogated by man—the creature of the God. All rights, privileges, laws, powers, and authority, delegated from Him, are of the same character, and do not require the "*consent*" of the people to be valid and binding; nor are they based or dependent on concessions and powers delegated from the people. Man cannot delegate aught to God, nor do the-

will and sanction of the people confer authority on the creative Governor of the universe.

But in human governments, authority and powers are not legitimatly derived from the higher, but delegated from the lower to the higher. Properly speaking, however, there is, in a primitive sense, neither higher nor lower, governor nor governed. In a political sense, "all men are created equal." None have an inherent authority to rule in a governmental capacity. In their simple state, all are the *people*. Government has to be instituted, rulers made, and powers delegated from those to be governed before distinctions exist or Executive can administer. This is the legitimate *human* government, and its character is republican.

The General Government has no just prerogatives or authority over any State or Territory, only as based on the "*consent*" and delegated powers of that community. This is the point of connection between the two as the treaty of political friendship, and mutual interest is the basis of the general Union. When Government, therefore, pays no respect to the consent of the people of any such State or Territory, arrogantly deeming it unnecessary,—when it treats their will with contempt, and acts contrarily to their feelings and interests, its authority virtually ceases, for it has lost the grounds upon which only it can be justly based. It would be similar with the Union, were the States to violate the object and design of their treaty, and turn their powers against each other, and engage in a fratricidal war: the Confederation would depart. What would remain in either case would be worthless shadows,—though, perhaps, such usurpations and pretensions might be pernicious and destructive. Indeed, this would be their tendency: for, in the latter case, the friendship of the States would be hypocritical and Judas-like; and in the former, the usurped authority of the Government unjust and subversive.

A republican government, in its design, principles, and intentions, is broad, equitable, benevolent, fraternal, and right-preserving. We consider that it is the only legitimate human government, and, properly speaking, the only constitutional one; for that which comes neither from God nor the people is nothing more than a bastard government. For this very reason, however,—from its very goodness and purity of principle, it is not so durable, and is more liable to be abused than any other human government. Not that its principles are subject to decay, for there is something of eternal truth and divinity in them; but because they are not so likely to be carried out by the rulers, and wicked people too often trample them under foot and subvert their intentions. Other governments are radically based on usurpations and abuse, and therefore usurpation and abuse are in keeping with their character. But it is not so with a republican system; its designs and tendency are for the good and wellbeing of the people, and for the preservation of inherent rights. The powers and prerogatives that it confers on government are for the same great ends. But it by no means follows that they are executed for those great purposes, nor that the intentions of the Republican Fathers are realized by the administration of those powers. There are such examples to be found of the existence of good systems of government and bad administrators. No nation since the creation has illustrated this so strongly as America. Never have the principles of its own institutions been so perverted and ignored—never were the powers of its administrative bodies so turned from their purposes, and its own genius smothered by any nation as by the American. When such is the case, it is truly lamentable; for good government and corrupt and wicked administrators are much more pernicious and crushing than bad systems and righteous rulers.

Now, when corrupt administrators violate the principles of republicanism, subvert the rights of the people, and turn the powers and authority committed to them, the corruption should be protested against and morally resisted by every true Republican. None should countenance it, none should stand by and witness such abuse and hold their peace. The higher the authority and office the worse does it become. And when the operations of the General Government become destructive of the "life, liberty, and the pursuit of happiness" of any community, and such conduct is continued and even sanctioned and abetted by degenerate Republicans of the United States, it is the privilege of that State or Territory to withdraw their "consent" by which, according to the principle laid down by the great masters,

of Republicanism, Government derived its just right to rule over them. When the powers which they themselves delegate to their rulers, and which none others but themselves can delegate for them, or retain justly without the "consent" which gives those powers virtue,—when they are used in a way destructive of the "life, liberty, and the pursuit of happiness" of the delegators, "to secure" which "governments" are declared to be "instituted among men," then that people have an undoubted right, and it is enjoined upon them as a "*duty*" by the fathers to abrogate the power and authority which they have conferred.

The foregoing remarks, as well as our article generally, are to the last degree applicable to the General as well as State Governments in their administration towards the Church of Latter-day Saints from its birth, and that community ever since it has been numerous and powerful enough for political organization. The Administration have no "right divine;" but they are presuming that they have to do what they please, or in their wicked hearts devise, where Utah is concerned; and the people of the United States are vigorously helping them to wreck their once glorious and powerful republic on the *rock*.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 296.)

[January, 1843.]

The matter under consideration presents a *case* arising under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The judiciary act of 1789 confers on this Court (indeed on all the courts of the United States,) power to issue the writ of Habeas Corpus, when a person is confined, "under colour of, or by the authority of the United States." Smith is in custody under colour of and by authority of the 2nd section, 4th article of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution, (as he derives from it the authority to issue the warrrant,) he must be regarded as acting by the authority of the United States. The power is not officially in the Governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the Executive, who never dies. The citizens of the States are citizens of the United States; hence the United States are as much bound to afford them protection in their sphere as the States are in theirs.

This Court has jurisdiction. Whether the State Courts have jurisdiction or not, this Court is not called upon to decide. The return of the Sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2nd section of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made, nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "An indictment or affidavit," to be certified by the Governor demanding. The return brings before the Court the warrant, the demand, and the affidavit. The material part of the latter is in these words, viz.—

"Lilburn W. Boggs who, being duly sworn, doth depose and say that on the night of the 6th day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill; and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessary before the fact of the intended murder, and that the said Joseph Smith is a citizen or resident of the State of Illinois."

This affidavit is certified by the Governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the Governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs.

This testimony was objected to by the Attorney-General of Illinois, on the ground

that the Court could not look behind the return. The Court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit.

To authorize the arrest in this case, the affidavit should have stated distinctly—1st, that Smith had committed a crime; 2nd, that he committed it in Missouri.

It must appear that he fled from Missouri, to authorize the Governor of Missouri to demand him, as none other than the Governor of the State from which he *fled* can make the demand. He could not have fled from justice unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri, to warrant the Governor of Illinois in ordering him to be sent to Missouri for trial.

The 2nd section, 4th article, declares he "shall be removed to the State having jurisdiction of the crime." As it is not charged that the crime was committed by Smith in Missouri, the Governor of Illinois could not cause him to be removed to that State, unless it can be maintained that the State of Missouri can entertain jurisdiction of crimes committed in other States. The affirmative of this proposition was taken in the argument with a zeal *indicating sincerity*. But no adjudged case or *dictum* was adduced in support of it. The Court conceives that none can be. Let it be tested by principle.

Man, in a state of nature, is a sovereign, with all the prerogatives of king, lords, and commons. He may declare war and make peace, and, as nations often do, who "feel power and forget right," may oppress, rob, and subjugate his weaker and unoffending neighbours. He unites in his person the legislative, judicial, and executive power; "can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives of sovereign, (except self defence,) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also the right of self-redress.

In consideration of all which, he is entitled to the *ægis* of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and, therefore, cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they have known the rule, and have consented to be governed by it; it would be a gross violation of the social compact, if the State was to deliver up one of its citizens to be tried and punished by a foreign State to which he owes no allegiance, and whose laws were never binding on him. No State can or will do it.

In the absence of the constitutional provision, the State of Missouri would stand on this subject in the same relation to the State of Illinois that Spain does to England. In this particular, the States are independent of each other: a criminal fugitive from one State to another could not be claimed as of right to be given up.

It is most true, as mentioned by writers on the laws of nations, that every State is responsible to its neighbours for the conduct of its citizens, so far as their conduct violates the principles of good neighbourhood; so it is among private individuals. But for this, the inviolability of territory or private dwelling could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands.

It was in the performance of this duty that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbours. While the violators of this law kept themselves within the United States, the conduct was cognisable in the Courts of the United States, and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders whose operations were in their own country, would be answered, that the United States' laws alone could act upon them, and that as a good neighbour it would punish them.

It is the duty of the State of Illinois to make it criminal in one of its citizens to aid, abet, counsel, or advise any person to commit a crime in her sister State. Any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. Those of Missouri could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her Courts to be tried and punished for any crime he may commit there; and a plea that he was a citizen of another State would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offence is perpetrated in Illinois, the the only right of Missouri is to insist that Illinois compel her citizens to forbear to annoy her. This she has a right to expect. For the neglect of it, nations go to war and violate territory.

The Court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessary before the fact, in the State of Missouri, nor that he committed a crime in Missouri; therefore he did not commit the crime in Missouri, did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May, in the county of Jackson, and State of Missouri, "that he believes, and has good reason to believe, from evidence and information now (then) in his possession, that Joseph Smith was accessary before the fact, and is a resident or citizen of Illinois."

There are several objections to this. Mr. Boggs, having the "evidence and information in his possession," should have incorporated it in the affidavit, to enable the Court to judge of their sufficiency to support his "belief."

Again, he swears to a legal conclusion, when he says that Smith was *accessary before the fact*. What acts constitute a man an accessary in a question of law are not always of easy solution. Mr. Boggs' opinion, then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the Court to test them by the laws of Missouri, to see if they amounted to a crime.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 15, 1858.

LABOUR TO MAKE ISRAEL THE HEAD.—Moses, the divine lawgiver of old, prophesied that Israel was destined to become the head of the nations and the glory of the earth, and to hold the presiding power of the world. God made the same promise also to Abraham, Isaac, and Jacob. He covenanted with them that in them and their seed all the nations of the earth should be blessed. For this purpose he committed to them the Priesthood and holy oracles. The powers of salvation were sealed on the heads of the descendants of the "Father of the Faithful," and from them redemption was appointed to come unto the whole world, and the Son of God himself pre-ordained to spring from the loins of the chosen seed. Unto a remnant of the descendants of the man whom God condescended to call friend, which should be mixed among the nations in the last days and known only to Him, the Lord also designed to commit the keys of the great restitution of all things. Indeed, no promises of salvation and blessings of the Priesthood have ever been made to the Gentiles only as depending on and coming through the "household of faith," into which, to become joint-heirs with the Seed of Promise, the Gentiles had to be adopted. Even the heathen and nations of the last days, who will not receive the laws of celestial glory, God designed to bless through the administration of Latter-day Israel.

Prophets, Apostles, and Saints, from the day God made the covenant with Abraham, have firmly believed in the destiny of Israel and prophesied and testified thereof. The very host of heaven, among whom are those worthies who received the covenants, still hold on to the promises and fondly anticipate their fulfilment. The Jews also, though "scattered and peeled," and after their nationality has been broken up for eighteen centuries, to this day cling to those promises with a tenacity which no adversity has been able to sever. In their dispersion, while smarting under most inhuman persecution and known as a hiss and a by-word among the nations, a view of this destiny has borne them up.

But Israel of old transgressed, offended God, abused their privileges, and put off the fulfilment of the promises. The Prophets were aware of this, and lamented the fact. The Saints, however received the comforting assurance that this glorious des-

tiny was not lost for ever, but that it should be found in the last days and all the predicted glory thereof revealed.

The commencement of the great work of restoration has already taken place. Latter-day Israel have received birth; they are increasing, growing to maturity, and flourishing with the development of uncommon vigour and vitality. God has acknowledged the Church of Latter-day Saints as the thrice-blessed people in whom He will fulfil the accumulated sum of glorious promises made to the fathers of old—as that remnant of the chosen seed hid up in Christ to bring about the purposes of God's marvellous work. All that ancient Israel might have been, modern Israel are destined to be,—aye, more than those of old had the privilege of being, they have to become; for the dispensation of the fulness of times was appointed to the last days. Let us now address ourselves to the Latter-day Israel—the Saints.

Brethren and sisters,—you claim to be the people out of whom will grow that mighty kingdom of the last days which the Prophets have declared should hold universal empire, and become the head of the nations and the glory of the earth, and through whom God designs to pour blessings upon the whole human family. Upon this theme and many of the views showing the glory of Zion, you have often dwelt with ecstatic delight, and borne testimony thereof with enthusiasm and great faith. But let us pause and reflect for a moment. Lay aside for a time this ecstacy of imagination inspired by the beautiful ideal presented to your view. Then look at it with the cool, dispassionate eye of reason; and that which imagination sees by faith as a vision, let calm judgment bring before you with the embodiment of a reality. The work will appear as great and glorious to the eye of reason strengthened by faith as to the eye of the imagination kindled with faith's celestial flame. But while one is delighted with the *beau ideal*, the other perceives that it has to be embodied,—while to the latter it is a vision of glory, to the former it assumes the bearing of a practical work,—while assurance is given to one that it *will be accomplished*, the other discovers that it has *to be done*—that it has *to be worked out*.

When you claim the high destiny of Latter-day Israel, and bear testimony that this work will grow into universal empire,—when you prophesy that the Saints will become a "nation of Kings and Priests unto God," to give wisdom and institutions to order and govern mankind, do you sufficiently realize the import thereof? We are afraid not. When you talk about this destiny and dominion, is it duly impressed on your minds that under the favour of God you have to *make such a reality*—that it is not a mere matter of testimony and prophetic assertion, but that it has to become also a *matter of fact*? It is not enough that the headship of Israel be spiritually and prophetically true. You have to be co-workers with God to make it also bodily and practically true. The Church of which you are members has to take the lead and become the greatest of all kingdoms, not only in numbers, (for it will include every knee that will bow to Christ,) but also in wisdom, power, science, art, and everything which is good and true. We do not mean to say that agriculture, architecture, mechanics, commerce, science, and arts generally, constitute the highest callings of the Priesthood. We believe that they will be Governors in the kingdom of God and Priests of the Most High. But the Priesthood will circumscribe all the wisdom, truth, and usefulness of the world. Israel must become the head in every branch, the leaders in every right path, and the master spirits in every department.

Do you realize, Saints, how far the nations are in advance upon some points? Look at their navies, merchant service, commerce, cities, museums, libraries, manufactories, railroads, telegraphs, splendour, and wealth. Look at the sciences, arts, intelligence, cultivation, taste, and skill that flourish among them. Yet in all this,

Israel has to surpass the Gentiles. We do not mean that the Saints are to become book-worms, antiquarian babies, and to waste their precious time in acquiring more than a necessary knowledge and learning in matters in which there is but little intrinsic value. When a pure, universal language prevails again, and a new state of things and correct principles have spread abroad, the artificials and learned rubbish may with advantage be "done away, because no longer needed." Indeed, it would not be a very great loss were nine-tenths of the mass of books burned, and a large portion of "learning" thrown with "physic to the dogs." But the truths of the universe, the beauties of nature, the wealth of the earth and virtue of the elements, the wonders of science, the dignity, usefulness, and worth of architecture, mechanics, and manufacture, the excellence of art, poetry, and general literature, and the worth of all useful things will *not* be done away. In all such, Israel has to surpass the Gentiles, and to lead the way in every divine and natural path.

How much, then, has to be done! How much of it comes within the scope of what is termed practical life, and how much has to be accomplished to make Israel the head of the nations! The Saints have the best religion in the world: a more glorious revelation of theology was never given to mankind; and their social and domestic institutions will elevate them above all nations, and many of them are rough diamonds that will yet become polished and shine in the firmament of God's kingdoms. But they should never forget that all this has to be *worked out;* and their motto should be—"*Labour* to make Israel the Head!"

NEWS FROM HOME.—This mail brings characteristic, cheering intelligence from Home. The *Deseret News* contains pointed and determined, yet respectful addresses, accompanied with Resolutions, to the President and Congress of the United States, from the citizens of Great Salt Lake City. In Number 47 of the *News* is commenced the "HISTORY OF BRIGHAM YOUNG." The following extract from Elder John Kay's letter is indicative of the condition and determination of Utah:—

"All is peace here! I must say that the Saints never felt better; and they are willing to do as they are told. The United States' troops are at Fort Bridger yet; and, I think, will have to remain there, or go back. Brother Brigham does not want to hurt them, but is determined they shall not come here in peace."

TITHING.

BY ELDER GEORGE TAYLOR.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—MALACHI.

Tithe-paying is of great antiquity. Abraham, in whose footsteps we all have to tread, paid to Melchisedec "tithes of all." Jacob exclaims—"Of all that thou shalt give me I will surely give one-tenth unto thee." Under the law, tithe-paying was not abrogated nor diminished: "Thou shalt truly tithe all thy increase." Under the Gospel dispensation, Paul approbates the course of Abraham in tithe-paying. Paul also informs us that it is one of the chief duties of the Levitical priesthood to receive tithing:—"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, that is according to the law, that is of their brethren." And as we have the Levitical priesthood in our midst, this is another proof of the necessity of our paying tithing.

The Lord has always required some proof of obedience from the creature man. It is said, "The love of money is the root of all

evil." And deeply enough in the minds of men and women does this root take hold. What will not money tempt erring humanity to do? For it, kingdoms have been sold, and the liberties of the subject bartered away. For money, men will lie, thieve, cheat, and shed innocent blood. For money, the peasant toils, and the king rules for it, the priest will preach lies, and the advocate-at-law will call God and angels to witness the innocence of some blood-guilty wretch who, he knows well, is guilty of the crime laid to his charge. For money, even the Son of God was betrayed. In all ages, and in all countries, the love of money and the acquisition of wealth has ever been a prominent feature.

The Lord requires the Saints in this Mission to pay their tithing. Do we possess property? Then let its value be estimated, and let one-tenth of its value be paid into the treasury of the Lord; and, after that, one tenth of our periodical increase. And let that increase be *faithfully* tithed. As to what need the Lord has of the money is not a question for us to entertain. Suffice it to say, the Lord requires it; and why He does so is no more our business than why he desires candidates for celestial glory to be baptized. It is for God to dictate, and for man to comply. Some Latter-day Saints act as if they expected the Lord to make an exception in their favour in relation to paying tithing; but the Lord has nowhere informed us that he will consent to have his laws evaded, trodden under foot, or rendered inutile, according to the whims and caprices of men.

That Saint who neglects to faithfully and promptly pay his tithing stands in the way of his own salvation; for it is only by keeping the commandments of God that we can continue to drink of the fountain of living water. When God's commands are violated or treated with contempt, then the supply of spiritual nutrition ceases.

The hopeful countenances and happy looks of thousands of Latter-day Saints proclaim the fact that they are tithing-payers. The warm grip of brotherly love and their fervent devotion to the interests of the Church proclaim this fact, and that they live in the sunshine of the approbation of God, and that they enjoy the sweet whisperings of the Holy Spirit: whilst, on the other hand, the non-payer of tithing is easily discovered. His half-earnest demeanour and sluggish manner, his downcast or averted eye, his motionless, passionless shake of the hand, his continual complaints of poverty, and everlasting excuse-pleading, because he leaves some point of duty unperformed, all indicate the man.

Saints should be very careful to guard against a species of (pardon the name) "Ananiasism;" that is, representing their earnings to be less than they actually are, in order to avoid payment of tithing on all they earn. Said the Apostle to Ananias, "Why hath Satan filled thine heart to keep back part of the price? Thou hast not lied unto men, but unto God." And to his wife, "How is it that ye have agreed together to tempt the Spirit of the Lord." Such a mode of procedure as this in Saints is as dishonourable to themselves as it is unjust to God. Those who have covenanted to pay their tithing ought to be most particular in this respect, as God looks upon covenant-breakers with peculiar indignation. Though a man may not with his mouth tell a lie, when he hands over only a part of his tithing to his Teacher, he induces the teacher to believe one, and places a lie on the book to his credit, instead of a true item to procure him a blessing. In the days of Moses, a man was not allowed to keep back any part of his tithing. If he did, not only was he obligated to pay the full tenth, but to add to it that part which he had kept back by fraud. If a man had a field of corn which had been blighted, or in part destroyed by mildew, he was not allowed to send all bad as his tithing: neither did the Lord require all the good as tithing. He wanted nothing but fairness and common honesty. "And concerning the tithe of the herd, or of the flock, even of whatsoever he passeth under the rod, the tenth shall be holy unto the Lord, He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change shall be holy; it shall not be redeemed."

Now a few words in relation to the nature of the blessings predicted to be received by tithing-payers. The latter part of our quotation says, "Prove me now herewith, Saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that

there shall not be room enough to receive." What is the nature of the blessings here referred to? Are they temporal or spiritual in their nature and character? In the kingdom of God the temporal and spiritual are intimately blended, and thus the blessings here spoken of partake of both natures.

To fulfil the law of God in relation to tithing with the expectation alone of receiving temporal blessings is wrong. By temporal blessings is meant such as God's helping us to amass this world's wealth, — that the flour, and the oil, and the wine shall be miraculously increased, as was the widow's cruse of oil in olden time. Not that such things are impossible in this age. On the contary, we have experience of a positive and undoubted nature that instances of this kind are common among the faithful of the Latter-day dispensation. Such a mode of procedure is no means of "proving" the Lord. A man may be as punctual in paying his tithing as the sun is in rising, and withal as honest as an angel in this respect; but then there may be drawbacks. He may be an adulterer or a drunkard; and, though paying his tithing faithfully, he may yet be an immoral and prayerless man, and pay his tithing from motives of a sinister nature. A man that wants to prove the Lord must be a valiant champion in the cause of God—must aspire to the spiritual as well as to the temporal, and hunger and thirst for the bread and water of *life*, as well as for the good things of this world. A bad man may preach a true doctrine; but who will argue that he is worthy of the blessing of heaven because the doctrine he preaches is true? And who can in righteousness say that the man who pays his tithing merely from a sordid view can claim the blessings of heaven? It is tithing in connection with fasting, prayer, and a heartfelt devotion to the cause of God—paying tithing because it shall build up God's kingdom and help to fill the world with righteousness and truth —paying tithing because it is a duty, a compliance with God's request; it is thus that they will "prove" the Lord. Mere lip service or the mere payment of a few shillings will not bribe God and induce him to "open the windows of heaven."

The faithful Saint, who appreciates the teachings of the Holy Spirit, pays his tithing because it is the command of heaven, and keeps the commandments of God, is the man to "prove" the Lord and receive the predicted blessings. In fact, all is contained in the words of Jesus— "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE WISEMAN FAMILY.

A DRAMA.

(*Continued from page* 294.)

ACT II. Scene 1.

(*A room in Thomas Merchant's house, in which Thomas Merchant, Fanny Wiseman's suitor, is sitting alone.*)

[*Enters a lad with a note.*]

T. M. Well, my boy, where is this from?

Boy. From a young woman, sir, of the name of Fanny Wiseman, that lives down ——

T. M. [*Interrupting him.*] Oh, oh! Aye, very well. Here is sixpence for you. That 'll do.

Boy. [*Making a bow.*] Thank you, sir. [*Exit.*

[*T. M. impatiently opens and reads the note.*]

"To Mr. Thomas Merchant.

"*My dear Thomas,*—It is my painful duty to inform you that our intended union must now be stopped. This information will doubtless surprise you; but it is by the advice of my parents that I communicate it to you. I assure you it was the farthest intention from my mind to have treated you thus. But you will understand that I am as yet under the control of my parents, and must be subject to their counsel. You will remember that, at our last interview, I intimated to you that my father had embraced the principles and joined the Church of Latter-day Saints, commonly called "Mormons," —the same people that you have so long ridiculed and opposed, and against whose

character and principles you have at different times said so much. Since then, my mother, my sister Mary, and myself have become members of that Church also; and, according to the teachings of the servants of God, I find that it will not be right for me to marry a young man who is out of the Church, and who is so bitterly opposed to that which we believe and know to be the work of God. I therefore feel it to be my duty (at least for the present, under these circumstances,) to comply with the wishes of my parents and the counsels of those who are over us in the Lord; and I hope that you will not feel aggrieved or angry with me for so doing. Believe me, however, dear Thomas, to remain your sincere friend, FANNY WISEMAN."

T. M. [*Rising from his seat, agitated.*] And am I to be abandoned in this manner by my dear Fanny? Are all my hopes, and desires, and intentions to be thus frustrated? No—they shall not. I will press forward and win her, come what may. What the d—l do I care about her father's new fangled religion and notions! What does it matter to me whether he is a follower of Joe Smith, the money-digger, or not! The Mormons are only a poor, ignorant, miserable set of deluded fanatics, and can do *me* no harm. If I can get *Fanny* from them, that's all that I care about. But let me compose myself, and devise the most feasible plan for effecting my object. [*Pauses and reflects.*] I have it! I'll make large promises to her father and mother, and fill them with great expectations of their becoming *rich* from my help. They are poor, and nothing will glitter in their eyes so brightly as anticipated gold. At any rate, I am determined to conquer and come off victorious; and I care nothing for the result. I will soon show her Mormon teachers that I have nothing to fear from *them*. I'll let them know who's who, when I have got her. Now, it will be better for me to go and see Fanny by herself this morning, if I can, and win *her* over; and then I can return and wait till her father comes home at night, when I will go and see him and and the wife, and bribe them with golden promises. I'll go about the matter as coolly and quietly as possible, and try my luck in that way. But, let the consequence be what it may, *she* SHALL *be mine!* [*Exit.*

SCENE 2.

(*W. Wiseman and family in conversation.*)

W. W. Now, Fanny, I have given you my advice in the matter; but if you are determined to have your own way again, and allow yourself to be beguiled by him into a marriage which you not long ago consented to decline, you will be acting a very unwise part, and will certainly have cause to repent of the imprudent step when it will be too late to retrace it. They who wilfully sacrifice their religion and their well-known duties to themselves and their God, for the sake of a little worldly distinction or mere outward appearance, must, in so doing, sacrifice their own happiness and peace of mind, and perhaps, ultimately, their eternal salvation. Mark my words again, Fanny: If you reject my counsel and *do* marry Thomas Merchant, you will suffer acutely, both in mind and body, for your folly and waywardness.

[*A knock at the door. Enters Thomas Merchant.*]

T. M. Good evening, Mr. Wiseman! I hope you are all well. [*Bows to Mrs. W. and daughters.*] My visit is no doubt rather unexpected, but I wished to see you upon a subject of some importance to me; and I thought this evening would be as suitable and convenient a time as any for the purpose.

W. W. Very well, sir; sit down.

[*Mrs. W. hands him a chair.*]

T. M. Well, Mr. Wiseman, I this morning received information, by note from your daughter Fanny, that you are unwilling to sanction her becoming my wife. Your reasons for such disapproval are best known to yourself. May I ask, what your objections are?

W. W. Sir, there are several reasons why I cannot sanction your desired connection with my family. I might mention your professed rank and habits of life, which would not accord with our humble position and calling. I am but a poor working man, and earn my daily bread by the sweat of my brow; and we make no pretensions whatever to what the world calls "respectability" of standing in society. But, sir, what is of far greater moment than this, to me, is the fact that you are an avowed enemy to the religion and Church of Jesus Christ, to which I and my family are privileged to belong. We are latter-day Saints, holding fellow-

ship with a community of people whom you have for some time professed to hate and despise. How, then, can I consistently approve of my daughter's union with a man possessed of a spirit so opposite to that which we cherish? Without a union of soul in matters of such vital importance, there can be very little true happiness. Indeed, where spirits of such uncongenial and opposite natures as yours and Fanny's must be, in these respects, are thus "unequally yoked together," nothing but disappointment, unhappiness, and really misery can be expected to ensue.

T. M. Well, Mr. Wiseman, I admire your plainness and candour. I do hate Mormonism, and always did; but I wish to tell you that I love your daughter Fanny; and it is the highest wish of my heart to obtain her hand in marriage. If you will consent to her becoming my wife, I will promise you that your present position in society shall be no barrier to either you or her. I can keep her like a lady all her life; and you and your good wife would soon be able to bid farewell to poverty and labour; for I have got money enough to keep you all like gentlepeople as long as you live.

Mrs. W. Thank you all the same, sir, for your offer; but we would rather continue as we are, and honestly work for our living, than depend upon you or upon any one else. To be plain with you, Mr. Merchant, you will never have a daughter of mine for your wife, with *my* consent.

W. W. Nor with mine. I *cannot* sanction it.

T. M. Fanny! and this is all through your father's espousal of Mormonism! Oh, cursed Mormonism, that you had never been heard of! It is through you and your contemptible, blasphemous pretensions that *this* has happened! If I were one of the followers of Joe Smith, the money-digging conjuror, I suppose it would be all right! [*With rage.*] But no, —I'll be ——

W. W. [*Interrupting him.*] Now, sir, I'll thank you, if you please, to ——

T. M. [*Going mutteringly to the door, and opening it.*] Wiseman, [*shaking his fist with rage,*] say what you like, I'll—I'll HAVE her!

[*Exit.*

Fanny. Oh, father, what is to be done? I have promised him again that I will marry him; and I feel as though I could not part with him. [*Sobs.*]

Mrs. W. Oh, foolish girl!

W. W. Fanny, you have power, of course, to do as you think proper: but remember the warning I have given you. I will tell you again, what I have said before: You will suffer wounds and bruises, and experience much sorrow and trouble, if you persist in taking the course you contemplate. Be wise, my dear girl, be wise, and reflect upon the danger that lies before you, and do not heedlessly rush into it. [*Looks at his watch.*] But I see it is getting late, and is almost time we retired to rest. Before separating for the night, let us all kneel down and return thanks to our heavenly Father for His kind, protecting care over us during the day. [*All kneel.*

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page* 302.)

OBJECTION.	ANSWER.
"The Mormonites are taught to believe that though God is declared to be *omnipresent*, He cannot be *everywhere* present, which is a flat contradiction."—"*The Doctrines of Mormonism*," *published by the Religious Tract Society.*	The Latter-day Saints (miscalled "Mormonites") are "taught to believe," and *do* believe, quite as firmly as any of their "religious" opponents ever professed to, that God is *omnipresent*, or (what is the same thing,) *everywhere present*. Where,

then, lies the "flat contradiction" which our objector speaks of? We certainly cannot perceive any, except, indeed, in the "religious tract" itself, from which the objection is taken, whose Rev. author has thus *flatly contradicted* the truth. If "omnipresent" and "everywhere present" are synonymous, convertible terms, (a fact which he will himself neither deny nor, surely, suppose that *we* deny,) it must follow that, in whatever sense "God is declared to be *omnipresent*," He is, in the SAME sense, "*everywhere present.*"

Now, in what sense is "God declared to be omnipresent?" Certainly, not *personally*. Let the objector collect all the texts of Scripture which in any way refer to the omnipresence of God, and point out *one*, if he can, that either declares or intimates that God is everywhere present in PERSON. For every *one* that he can produce in favour of that doctrine, (supposing him able to find any at all,) we will produce at least a *hundred* to the contrary, and leave him to reconcile the "flat contradiction" the best way he can. It surely does not necessarily follow, because the omnipresence of God is spoken of, that *personal* omnipresence must be meant, especially when so many proofs of the plainest and most decisive character are to be found in direct opposition to such a notion. If God's person were thus infinite—spatially extended everywhere, how could He be personally seen by any one either in heaven or on earth? How could He be said to go from one place to another, if He were always in one place as much as in another? How could He move at all, in any direction, if He were in all parts of His dominions alike and at once. The idea of His Son being with Him, or of angels worshipping *before* Him, or of heaven being His *dwelling*-place, or of His glorified Saints beholding His *face*, and enjoying His immediate *presence*, in their anticipated final home, would be altogether vain and futile, were such a doctrine as that admitted. There would indeed be "a flat contradiction," which, we opine, our objector could not easily or consistently explain away.

Latter-day Saints, then, most assuredly are not taught to believe that God is infinite in person. They "are taught to believe that though God is declared to be omnipresent, He cannot be everywhere present" *personally*. They do not believe that even the omniscient, omnipotent, and *omnipresent* God can personally occupy more than one place at the same moment of time. Yet this does not in the least derogate from His Divine attribute of infinity. He may be truly "declared to be omnipresent" in various ways—as, for instance, by His power and authority, by His Divine wisdom and influence, by temporal and spiritual representative agency, and by His HOLY SPIRIT.

(To be continued.)

PASSING EVENTS.

GENERAL.—There has been for the last few weeks a considerable increase of lunacy in the town and neighbourhood of Birmingham: the increase of pauper lunatics is considered alarming. Many disasters are reported to have been caused by severe storms in the Black Sea. Another shock of earthquake was felt in Malta on the 14th ult. The town of Frankinstein, in Silesia, was entirely destroyed by fire on the 24th ult. On the 29th ult., 15 members of a Revolutionary Secret Society, were tried by the Paris Police Tribunal, the greater part of whom were condemned to various terms of imprisonment. Letters from Jerusalem state that, in the district of Mount Hebron, disturbances still continued, and that reinforcements were called for by the Governor. The bombardment of Jhansi (which was invested by Sir H. Rose on the 22nd March,) commenced on the 25th: on the 4th April the town was stormed and captured, and on the 6th the fort was occupied. Gen. Roberts captured and occupied Kotah on the 30th March.

AMERICAN.—Frightful consequences are anticipated from the extraordinarily high risings of some of the American rivers: the lower Mississippi has risen higher than ever before known, by the accession of the combined floods from the upper rivers: the Missouri and Illinois rivers have also risen alarmingly high; and all their tributaries are at flood height. The usual spring mountain rise has not yet taken place; and, should it do so before the present flood subsides, there is danger of the whole lower country being inundated: already, several hundred miles are covered with water.